

THE  
Whore of Babylon's  
POCKEY PRIEST.

NARRATIVE

Epsom, Sept 2<sup>d</sup> 1688.

Have beguiled this NARRATIVE, and so as to  
the masters of Engt shew conuin'd I do tell  
the Truth thereof; and do appoin Mr. THOMAS  
FOX to print the same.

MILES PARACE

French Pox;

Is inserted a true Copy of the Apothecaries Bill found  
in his Chamber, containing the whole process of that  
Reverend Father's Venereal Cure.

WITH

Several other remarkable Relations and Proofs of the Debaucheries and  
Villainy of the Popish Clergymen in general.

LONDON,

Printed for Thomas Paul Bookeller in Westminster  
Hall 1688.

*February the 9<sup>th</sup> 16<sup>79</sup>*

I Have perused this *NARRATIVE*, and as to  
the matters of Fact therein contained, I do attest  
the Truth thereof; and do appoint Mr. *THOMAS*  
*F O X* to Print the same.

*MILES PRANCE.*

LJ

THE  
Whore of Babylon's  
POCKEY PRIEST;  
Or, a True  
NARRATIVE  
OF THE

Apprehension of **WILLIAM GELDON** alias  
**BACON**, a Secular Priest of the Church of  
**ROME** now Prisoner in *Newgate*.

WHO

*Had just before been above two Months in Cure for the*  
**French Pox;**

WHEREIN

Is inserted a true Copy of the *Apothecaries Bill* found  
in his Chamber, containing the whole process of that  
*Reverend Fathers Venereal Cure.*

WITH

Several other remarkable *Relations* and *Proofs* of the Debaucheries and  
Villanies of the *Popish Clergy* in general.

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London,

Printed for *Thomas Fox Bookseller in Westminster-Hall* 16<sup>79</sup>

THE  
WORLDE OF BESYDOUNS  
POCKEY PRIEST.

OF A TALE

MARRATIANE

OF THE

ABBLIGATION OF MELLIAM GETDON  
BACOM A SECRET PRIEST OF THE CHURCH OF  
ROME now Bishop in Meath.

W H O

Having before seen passe two Monks in Cms for the

LEGGEY BOX;

W H E R E I N

Isengor a Copy of the Abbottensis Bill found  
in this Chappel containing the whole booke of that  
Assesay Entitell A Secret Cms.

W I T H

Affaires of the Chappel of the Abbess of the Depagatione say  
Savoy of the Abbess of the Depagatione say

LONDON

Printed for J. Powell Fox Bookseller in Meath.

Hall 16<sup>th</sup>

[ f ]

# THE Whore of Babylon

## POCKEY PRIESTS TRAP ON A TRUE LIFE

### NARRATIVE OF THE APPREHENSION OF William Geldon alias Bacon a Secular Priest of the Church of Rome, now Prisoner in Newgate.

After it had pleased God in Infinite Mercy to awaken Mr. Prince's Conscience, and bring him to a Sense of those Crimes, which the Crafty Insinuations of the Popish Priests had engaged him in, under specious Pretences of promoting their detestable Mock-Religion; and that he had made a most true and sincere Discovery thereof. To his First Published NARRATIVE (setting forth the manner of Sir Edmonbury Godfrey's Murther, and other cursed Practises of the Papists) he added some few Relations of other Villainies of their Priests, and particularly their abominable Whoredomes, and Lascivious Debaucheries; in all which though he reported not one Tittle beyond or besides the Truth; yet such is the impious Consciences of these Ghostly Cheats, and withall, such the stupid Credulity of their Followers, that whilst the First, to serve their own Turns, and Cloak their shameful Living, boldly deny the most certain Matters of Fact; and the Second believing their Assverations, decry all Discoveries of that, or any other Nature, prejudicial to their Caule, as *Fall-bounds* and *Scandals*. It happens (to encrease the Mischief) that many well-meaning, but Weak-sighted and unwary Protestants, seeming willing to conserue Charity towards their implacable Enemies, foolishly break it, in reference to their most serviceable Friends, by distrusting apparent Truths, and attributing all to the Ill-will and Prejudice of the Relator. To convince therefore the World, and and demonstrate

strate to the Teeth of our Romanists, that their Priests who so much exclaim against our Clergy for Lawful Marriage, and make such a noise of Single Life and Chastity, are in truth no such Saints as they would seem to be ; but rather Devils Incarnate, Fulsome Stallions, and the most Profligate Villains under Heaven, showing themselves a Liberty of all kind of Debaucheries ; 'tis thought necessary to publish a remarkable Instance in the following Narrative of the Apprehension of a Hock-life Priest, Whom continual Whore-hunting had contracted such a Swinging Clap, that he was ready to rot alive ; and 'tis verily believed, had done so before this time, had he not by accident met with an Able Artist, by whose Skill and Pain he was very lately Cured, Which matter being notorious, and ready to be undeniably proved, can not but be fit to be made Publick ; as well to awaken silly Romanists from such Doting Reverence and vain Opinion of their Priests and Ghostly Fathers, as if they were Angels of Purity, when indeed they are only Swine and Goats, and Crafty Foxes, wallowing in all Voluptuousness and Budding the seduced Lusty, at once both of their ~~Wives~~, their Money, and their Souls : As on the other side to confirm all Good Protestants in a deserved Detestation of the Impieties of the Roman Church and Priesthood, and admonish them, both to be thankful to Almighty God for their Deliverance and Preservation from such blind destructive Cruelies and their Tyranny and Superstitions, and also to be Zealous, Active and Courageous in their several Places and Stations, to preserve the Protestant Religion, and oppose the increase of Popery, and the swarming of such Locusts and Filthy Vermin amongst us. And indeed, next to the Execrable Practices of the ~~Papists~~, and other Romish Incendiaries, there is nothing that appears more dangerous, or that may be so fatal to us, as the Indifferency, Remissness, or Wilful-blindness of some pretended Members of our own : For were we all (pursuant to His Majesties vigilant Example, and reiterated Commands) but as much in Earnest and diligent to crush their Designs, as they are to advance them ; and to maintain our Holy Protection, and the Establish'd Government, as they are to destroy them : we might soon bid defiance both to their Subtlety and Malice. How intimately and generally Mr. Prince hath been acquainted with Papish Priests, and Emisaries of all sorts, he hath already sufficiently both set forth and demonstrated ; so that we need not here repeat it. But with this Father Gueldon some years past, he had particular reasons to have a more special Familiarity and Correspondence ; For that a Kinsman of the said Gueldons named Thomas Evelyn, was heretofore his Servant, and so great they were, that Gueldon hath intreated Mr. Prince to receive Money directed

directed to him out of the Country, or elsewhere for his Use, which he received, and paid over to him accordingly, and several other Transactions of a Temporal Nature, as well as of the Ecclesiastical Function had passed between them. But since the Discovery of the Plot, he had not the luck to see him, till the late Accident. For 'tis probable the good Father, both to secure and new-yamp his putrid Garrets, had for a considerable time absconded himself as much as he could; yet still 'tis said he hath been lurking about Town; wherein by the way we may observe the Confidence and Disobedience of that Tribe, that though His Majesty, hath by so many strict and positive Edicts commanded their Departure; yet in Defiance both to his Royal Pleasure and the Laws, they dare continue here to infect his good Subjects with their pestilent Principles, or perhaps rather still to carry on their cursed Conspiracies against his Life and Crown.

But so it hapned, that on Wednesday the 28th. of January last past, in the Forenoon, Mr. Prance being walking about his Occasions through the Street called the Postern near More-fields, chanc'd to spy his Old Acquaintance, and having with due Caution observed him well, presently knew him; although his Looks were somewhat altered, and his Flesh much abated by means of the severe Discipline and Mortification, he had suffered in Cornelius's Tub. Being thus inform'd of the Man, he watch'd him at a distance into Little Britain, where he entered at the Sign of the Three Ffifer-de-Luces a Booksellers Shop, where an intimate Crony of his, a Popish Gentleman Lodged, as afterwards appeared. He staid not there above a quarter of an Hour, but came forth again, and went to a Cooks at the Sign of the Feathers in Aldersgate-street; whilst he was there Mr. Prance sent into Fetter-lane for some Friends to assist him, imagining there might be more of the Gang taking their Repast together; but it seems the Gentleman dined all alone; and indeed, had it been never so much a Fish-day, yet in consideration of the strict and tedious Lent, he had lately been forced to obserue by the Canons of his Doctor; he might now merit a Dispensation to eat Flesh all Weathers by way of Compensation, & Indulge Colon the Liberty of all sorts of Restorative Ammunition. Having dined, he went away through Jepen-street, and to a place called Three Nun-Alley ('tis no unusual thing for Priests to visit the Nuns) in White-cross-street, where he Hous'd himself again, at one David Lloyd's a Gold Wyer-drawer; where Mr. Prance sending for a Constable, seiz'd him in the House, and charged him with Treason as being a popish Priest, and thence carried him to an Ale-house hard by.

Being at first demanded his Name, he answered Bacon, and persist-ed therein very resolutely for some time, and that he had not, nor never went by any other Name; and when Mr. Prance told him his Name was Guelding (for so he was usually called formerly) he denied it, utter-

so also when Mr. Prance ask'd him if he did not know him; he positively denied it, or that ever he had seen him. But after some other discourse, Mr. Prance asking him further, if he did not know one *Evelyn*, (who had been Mr. Prance's man as aforesaid) he seem'd to acknowledge it, and thereby and by Mr. Prance's telling him of a Brother he had that was called *Dr. Guelding*, and other Circumstances, he was at last brought to own it, and then would say— *O Sir, your name is Prance!* adding— *I did not think you of all men would have been so unkind to me;* which being taken notice of by the Company, and fearing he had thereby implicitly confess'd more Familiarity than was for his Interest at present to own, he endeavoured to eat his words, and said, that he had never seen Mr. Prance but once or twice in his Life. Being taxt how a man of his Religion and Function could allow himself the Liberty of such gross Lyes, and denying his name with such Affeversations, &c. all that he had to alledge was a sorry Jesuitical Evasion, That his name was not *Guelding*, forsooth, but *Gueldon*; It seems he was ashamed to be called a *Guelding*, that had provid him self a huffy Stallion, or thought the name might render him less acceptable to his *Femal Devotia's*, and indeed his fained name *Bacon* was somewhat more agreeable to such a common Town-Bear, only to compleat it, a little *Hanging* was wanting.

After such discourses, and several self-contradictions, different Tales, and apparent Lyes that he was trap't in, the Constable carried him before the Right Worshipful Sir John Frederick, where Mr. Prance charging him, that he knew him to be a Popish Priest, and the Prisoner scarce disowning the same, nor able upon his Examination to give any good Account of himself, he was committed to Newgate; Whilst he was under Examination, he was very importunate he might be permitted to go home to take Money that he had at his Lodging, and that it might not be medled with, or if it were seiz'd, returned unto him; Whereupon Sir John ask't him where his Lodging was? who answered, at Mr. Moor's a Stationer at the Sign of the Three Lyons in Duck-lane near West-Smithfield. But he need not have been so solicitous in that matter, for it appears he had privately after he was first questioned, taken an opportunity by signs or otherwise, to direct some body belonging to the House where he was taken (who 'tis supposed knew his Quarters and Quality well enough) to run immediately, and secure his Money; and 'tis probable his Papers, Veltments and things of most importance, which was done whilst he was gone to the Justice: For Sir John, after he had sent him away, immediately issuing his Warrant to search his Lodging, there was no Money to be found, but were there informed, that there had just before been a Woman that had taken away what she thought, and that some Bags of money among other things were removed; In searching of this House where he lodged, going up into the Garret where a poor woman lived, and finding her a Spinning, she seemed much surpriz'd at the Officers entrance, and inquired what they searched for, who told her they had taken a Popish Priest that lay in the Rome below, and were looking for Treasonable Papers or Trinkets that might belong to him, or to that effect, whereupon the old Woman replyed, *Why, is he a Priest? even likely enough, I thought he was a Rogue, for I am sure he had a Rogues Disease;* and being ask't what she meant by that she explained her self, That he had the FRENCH POX; and indeed her words were quickly confirmed, for looking more narrowly in his Chamber, an Apothecaries Bill containing the whole proceſs of his Cure left behind by his Friends, by reason of their haste; besides which there was also another lesser Apothecaries Bill, and nothing less of note found, except a Book, that 'tis supposed he used to lay his Office in, which was hidden in an old Shoe. To the first mentioned Bill there was a Receipt in full annexed, with the Apothecaries name subscribed.

By means whereof, upon Inquiry, they understood that it was one Mr. J. B. that lived near Snow-Hill, (a very honest and understanding man in his Profession) and going to him to be further satisfied, He was at first very scrupulous of giving them any Account, Secrecie being a part of Hippocrates's Oath, and most requisite for men of his Trade, who if they should divulge every Disease of their Patients, might soon bring themselves to an *Incurable Consumption of Practice*. This he well knew, and had alwayes observ'd; But at last understanding what a *Spiritual Sinner* it was that he had lately restor'd, and how little Convenient it was at this time to hide any of their *Villanies*, when the knowledge thereof may be of publique Use, He was prevailed with to own the Truth, which he could not fairly deny, his own hand being to the Bill which Mr. Prance had in his Custody; And then he honestly declared, That the Person was wholly a Stranger to him, till by Accident he was brought in to serve him with Phyfick for the Curing him of the *Alamode Disease*, which he had purchased in a very ample manner, and that at his Lodging, and to him he went by the name of *Bacon*; And that he was now perfectly Cured, and had satisfied him for his Medicines, though not without some *Abatements* by pleading Poverty.

C

Here

any of said physicians your self or no other person may be admitted to see you or to have access to you, & that all such persons shall be subject to the same rules and regulations as are now in force.

*Here follows a true Copy of the said Bill.*

Attest, John Bacon, a Notary Publick to the said Corporation.

John Bacon, Mr. BACON.

Nov. 23<sup>rd</sup> this was made by me,

1679. I Mprimis a Glass of 2 Pints of a Gargle.

25. Item. The same again.

27. Item. A purging Potion.

28. Item. The Gargle as before.

Item. A Box of Purging Pills.

Dec. 1. Item. A Bolus.

Item. The same again.

Item. The Gargle as afore.

2. Item. A Spitting Pot.

Item. The Bolus as before.

3. Item. The same again.

Item. The same as before.

4. Item. The same again.

5. Item. The same once more.

7. Item. A Gargle as before.

Item. A Syringe.

8. Item. The Gargle as afore.

Item. A Bolus as before.

9. Item. A Cordial Julep of 10 ounces.

Item. The Gargle as afore.

Item. A large Pot of 1 pound and half of  
Compound Oyntment.

10. Item. A Bolus.

11. Item. The Gargle as afore.

12. Item. A Belus.

13. Item. 2 Pints of an Astringent Apozeme.

Item. A Cordial Julep.

Item. The Gargle as afore

15. Item. A Cordial Julep as before,

Item. Hartshorn and Ivory.

17. Item. A Cordial Julep at Night.

Item. The Gargle as before

18. Item. The Cordial Julep as before.

19. Item. A Purging Potion.

Item. A Cordial Julep at Night.

20. Item. Another Glass of a Gargle.

21. Item. A Purging Potion.

Item. The Cordial Julep of 10 ounces again.

23. Item. The Cordial Julep for rest.

24. Item. A Cordial Julep with Pearl.

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Item.

		l.	s.	d.
	Item. A Sudorifick Julep.	00	01	04
	Item. 2 Pints of a Diet Drink.	00	02	06
	Item. 4 Pints of a small Diet Drink.	00	02	00
25.	Item. 2 Pints of the strong Diet Drink.	00	02	06
	Item. The Sudorifick Julep as before.	00	01	04
	Item. A Glass of Syrup.	00	00	06
26.	Item. The Diet-Drink as before.	00	02	06
	Item. The Sudorifick Julep as afore.	00	01	04
	Item. The Pearl Cordial as before.	00	02	10
	Item. The Gargle as before.	00	02	04
27.	Item. The Pearl Cordial as before.	00	02	10
	Item. The Sudorifick Julep as afore.	00	01	04
	Item. The Diet-Drink as before.	00	02	06
28.	Item. A Purging and Stomachick Potion.	00	02	06
29.	Item. The Gargle as before.	00	02	04
	Item. The Diet-Drink as before.	00	02	06
	Item. 11 ounces and half of Cordial Julep.	00	03	04
30.	Item. The Diet-Drink as before.	00	02	06
31.	Item. The same again.	00	02	06
	Item. The Sudorifick Julep as afore.	00	01	04
	Item. A Box of Purging Pills.	00	02	00
	Item. The Diet-Drink as before.	00	02	06
Jan. 2.	Item. The Cordial Julep of 11 ounces and half.	00	03	04
	Item. The Gargle as before.	00	02	04
	Item. The Diet-Drink.	00	02	06
	Item. A Sudorifick Julep as afore.	00	01	04
4.	Item. The Diet-Drink as before.	00	02	06
5.	Item. A Box of Purging Pills.	00	02	00
	Item. The Diet-Drink as before.	00	02	06
	Item. The Cordial Julep as before.	00	03	04
7.	Item. The Diet-Drink as before.	00	02	06
	Item. The Sudorifick Julep as afore.	00	01	04
9.	Item. The Diet-Drink as afore.	00	02	06
10.	Item. The Sudorifick Julep as afore.	00	01	04
	Item. The Diet-Drink as before.	00	02	06
	Item. A Purging Potion.	00	02	08
13.	Item. The Diet-Drink as afore.	00	02	06
14.	Item. The same again.	00	02	06
16.	Item. The Diet-Drink as before.	00	02	06
18.	Item. The same again.	00	02	06
	For the use of the Cradle.	00	10	00
	Item. A Purging Potion.	00	02	06
	Total is	09	07	06
	Received			

Received Jan. 19. 1679. Of Mr.  
Bacon, in full of all Accounts, the  
Sum of Eight pounds Fifteen shil- 08 15 00  
lings. per John Brewster.

There was likewise found another Physick Bill, as we  
mentioned before ; which was as follows.

For your Friend, Oct. 3. 1679.

<i>Imprimis</i> for an Apperitive Potion.	σ — 1 — 6
For a Dose of Pills.	○ — 1 — 6
5. For an opening Electuary.	○ — 2 — 6
For Oyntments and Emplasters.	○ — 1 — 6
12. For a Compound Cataplasm.	○ — 3 — 0
For 3 Doses of Pills.	○ — 4 — 6
	○ — 14 — 6

Whose Bill this was, or that the Physick therein mentioned  
was for *Gueldon*, cannot certainly be affirmed ; Though 'tis most  
probable he might take it under the name and pretence that it  
was for a *Friend* : For before he came to *This Gentleman* that  
Cured him, he had been tampering with *Others*, and, as he de-  
clared, had agreed for a Summ certain with Some-body about  
*Bishopsgate* for Cure, who having got Four pound of his Money,  
he found the means they used were ineffectual, and rather like  
to spoil than help him, so that he was glad to give them off ;  
for indeed it was no easie matter to subdue such a Virulent and  
Radicated *Pox* as he had got, and which had not only made At-  
taques upon the *Out-works* of his Carkass, but began to Intrench it  
Self in his *Bones* ; So that when this Gentleman took him in hand,  
his *Cafe* was very desperate, He having *Loathsom Ulcers* in sev-  
eral Parts, especially in his *Throat* ; and if he had lately said *Mass*,  
(As men of his Function are said to be obliged to do, by the rules  
of their Church, every *Sunday* and *Holiday*) sure he snuffled it out  
most abominably through the Nose : But by this Course, in less  
than Two Moneths he was perfectly Recovered ; Yet we may  
Observe

Observe at last the right Trick of an Ungrateful Wheadling Priest : For to Induce his Apothecary to make an Abatement; he mightily pretended Poverty, and made Solemn Vows, That he had not above Ten or Twelve Shillings more (than the Eight Pounds fifteen Shillings which he paid him) in the whole World; Nor knew how to get any to supply him with Necessaries, and Carry on his Businels in the approaching Term ; (For he pretended at his Lodging, That he was a Country Solicitor) And yet within few dayes after when he was taken, we see, before the Justice he owns the having a Considerable Sum of Money at his Lodging.

Nor is it truly any Wonder to find this Father *Geldon* a Popish Priest tainted with Uncleaness, and filthy Diseases, (part of the deserved punishment thereof) if either his Personal Conversation, or his Profession be Considered.

For First, as for himself, he hath been Notorious heretofore for his Amours; And several years ago, being (as I am credibly informed) very inwardly acquainted with one Madame *Pottenbury*, (A very significant name, and proper for a She-Friend of his) some scandalous Hereticks that knew not the Sanctity of his Office, had very untoward thoughts of their suspicious Correspondence; but now they know his Ghostly Character, they are bound to have a better Opinion. For as the Learned King *Jaher* witnesseth in Print to all Christian Princes, p. 112. of his *PROPHETON* before his Apology for the Oath of Allegiance, That heretofore whilst Popish Blindnes was at height, I thought no man should have found his Wife, or his Daughter lying in Bed in his Confessor's Arms; yet it was not lawful for him so much as to suspect, That the Fryar had any other Errand there, but to Confesse and Instruct her; So we may believe all the Correspondence he had with the devout Sister aforesaid, was of a Very spiritual Nature, That he did only shew, Absolve and comfort her, which 'tis said, he performed so affectibately, zealously, and effectually, as Justly to deserve the title of a Father. Nay, so hardened was he in wickedness, as to boast of or laugh at his Villany: For as the Prophet expresses it, *Fools make a mock at Sin*. Inasmuch, that when one formerly acquainted with him, went, since his Commitment, to visit him in Newgate, and

was speaking as if he could hardly know him, because his Looks were so much altered ; *That may be,* replied this Son of Belial, *For I have been in Venus's Wars.* And to another urging what a Scandal and Disgrace it would be, if it should be publickly known what a *filthy Disease* he had Contracted ; *Pish, saith he, I care not, The World will count me a more modish well-bred Gentleman,* or words to that Effect.

Then, as to his *Profession*, what but nasty streams can we expect from the Fountain of Impurity ? Is not the Apostate Church of Rome commonly Intituled in Sacred Oracles, *The Whore*, yea, *The Mother of Harlots*, and *Abominations of the Earth*, Rev. 17. 5? Which though principally intended of her Spiritual Fornications and Adulteries, forsaking Christ the true Head and Spouse of the Church, and embracing Idolatries, as Saint-worship, Image-worship, other Mediators, and other satisfactory Sacrifices for Sin, &c. yet it is also true in a Literal sense ; What *Fulsome Brutes* have most of their Popes been ? Pope *Inocent* the 8th had 16 Bastards, 8 Sons, and as many Daughters : Pope *Sixtus* the 4th was a Notorious Sodomite, and that horrid Unnatural Impiety is so rife to this day at Rome amongst the Scarlet Cappt Grandees of that Church, That when the People see a pretty ruddy cheek'd stripling, they say Proverbially, *There's a Bit for a Cardinal.* For *Incest*, Pope *John* the Thirteenth, *Alexander* the Sixth, *Paul* the Third, and many others are famous ; Common *Whoremongers* were Pope *John* the 8th, and another *John* the Thirteenth, *Victor* the Third, *Paul* the Third, and the Fourth, *Innocent* the Fourth, *Clement* the Third, *Sergius* the Third, *Sixtus* the Fourth, *Gregory* the Thirteenth, and others of later times, as one in our Age, who publiquely maintain'd that *Arch-Strumpet Dona Olympia*, who disposed at her pleasure the chief Offices and most weighty Affairs. And were not things brought to a sweet pass, when the *Infallible Head* of the Catholicks received all his Inspirations from the Lust of an Imperious Harlot ? The Great Father *Parsons*, that famous Jesuit, who occasion'd so many Rebellions and Disturbances in England against good Queen *Elizabeth*, is charged by some Papists themselves, not only to have been an Incestuous Bastard himself, but also to have incestuously begotten two Bastards upon the Body of his own Sister, (wherein 'tis said he was imitated by a Jesuit lately Executed) and this between his age of 17. and 23. years. See Master *A. C. a Roman Catholick's Third Letter*, pag.

50. and 78. printed in those times when the Contest was hot between the Semlars and Jesuits: Nor is it only the Vice of particular men, but Debauchery is encouraged by the very Doctrines of their Church. As first, by slighting and undervaluing Marriage, the only lawful remedy, and forbidding it wholly to their Clergy; and binding up so many Thousand Monks, Fryars, and Nuns, with Vows of perpetual Chastity, who yet living in *Idleness and fulness of Bread*, are the most wanton and dissolute Livers in the World; what fatal effects have followed from this restraint and prohibition of Holy Wedlock, is notorious to all; for in our own Histories we find, that the same Synod which forbade Priests to marry, *viz.* one held by *Anselm* Arch-Bishop of *Canterbury*, in the Year 1102. found it needful to punish *Sodometry*, An Italian Vice then first transplanted into *England* by the Clergy; Of whose Sanctity we have a Notable instance, in *Cardinal Cremensis*, who being sent hither by Pope *Honorius* to King *Henry the First*, in the Year 1125. to stickle against the Married Clergy, who it seems were loth to part with their Wives, After he had in a solemn Council, with a long and most zealous Oration in praise of Chastity, and the Exact purity to be observ'd by Priests who are so daily exercis'd in Divine Mysteries, withal bitterly enveighing against unlawful Lust, (For so the Hypocrite term'd Priests lawful Marriage) Yet the very same Night was this Seraphick Father caught in a vile Brothel-house in Bed with a Common Hackney Baggage. Well then might *Erasmus* Complain in his time, *That a multitude of Monasteries were so degenerated, that the Stews are more Chaste, Sober, and Modest than They.*

The Author of the Anatomy of the English Nunnery at *Lisbon*, who was sometime a younger Brother of that Covent, tells you at large the story of those Holy Sisters Chastity, and the pranks of old Fryar *Foster* their Confessor; In whose private House of Iniquity, where he useth to sit and hear the Nuns Confessions, being very dark, there is a grate of Iron that looketh into the Nuns partition or side, which though it seem firm and substantial, may be and often is with a Sleight easily taken out, whereby the Sisters have free Egress and Regress into his Chamber when they list, and he to them; And that the Author being his Servitor, and having a Key to the Chamber-door, he hath come sometimes unawares early in a Morning, and seen as great a Miracle as *St. George did* at the Dragon's head, both in the room of *Time*; and spake

spake of, when he took a Fryar in Bed with a Whore, and called in the People to see a wonder, viz. A Fryar with Four-Legs. He likewise relates a pleasant Adventure affirmed by a Nun of that House, of one Father Strange a young man, but Profest and Priested amongst the Jesuits, who having obtained leave of his Rector to return into England to Employ his Talent of Priesthood for the reducing of Hereticks to the Church of Rome, and being Arrived, took up this Nuns Ladies Chamber for one of his places of Randezvous, where it so fell out, that as this Sister Ann (for that was her name) sat sowing at some distance in the same Room with her back towards her Ladies back, the Holy Father and his pretty Ghostly Child, being in very private discourse, or rather Action by the Fire, confident it seems either of the Wenches heedlessness, or of her Secrecy, but she chancing to look upon a great Looking-Glass, which hung right before her, spied what pains the zealous Jesuit took with her Lady, neither had he ended his shrift, before he also spied her peeping in the Glass, and suspecting that she had seen all, took her aside in private, and told her that he was Flesh and Blood, and could abstain no more than another man, although at his Profession he had vowed Chastity, and using many persuasions to win her to be Secret, promised her, that if she stood in need of a Ghostly Father to absolve her from any of her sweet Sins (as he called These) he would be the man that should do it, neither should her Penance be over grievous to her. This smutty story would this pertulant Nun frequently tell publickly and justifie the Truth of it, in the Presence of the Relater, she being now grown as right as her Mistress, and so it seems were many more of that Nunnery, and also Barbarous unnatural Murderesses as well as Wantons; for the same Author, p. 12. Affirms, That he could (if he were in the House) go very near a place in a Wall, where he could fetch out both Legs and Arms of many poor Innocent Bastards which had there been destroyed.

From such Relations we may Judge there was some Truth as well as Wit, in the Repartee of that Lord, who when King Henry the Second of France wanted a great Sum of Money, wisthe him to sell the Fryars Beds, and when the King demanded where then they should? he presently replyed, With the Nuns as they use to do. But, quoth the King, there are a great many more Monks than Nuns; No matter Sir! said the other, for let our Monks be

as rampant as they can, one Nun may well serve half a dozen of them. And being but trifling to the horror and yd  
 Tis abominable to think, shameful to write, the horrid filchi-  
 ness discovered at the Visitation of Monasteries, Convents, Collegiate  
 Churches and other Religious Houses in the time of K. Henry the  
 8th, and yet extant in the Records: As for Example in the Mois-  
 tery of Battle, all these Sodomites following were convicted, vñ.  
 John Abbot, Richard Salehurst, Thomas Cutbert, William March, John Hes-  
 sting, Gregory Champion, Clement Westfield, John Cross, Thomas Cram-  
 brook, Thomas Baile, John Hamfield, John Jeron, Clement Crox, Richard  
 Torey and John Austin. In the Churche of Canterbury amongst the  
 Monks of St. Bennet, Richard Godberham, William Litchfield, Christo-  
 pher James, John Goldington, Nicholas Clement, William Cawster, John  
 Ambrose, Thomas Chichester, John Champion and Roger Barham. And  
 in the Monastery of St. Austin there, Thomas Barham, all which  
 were found guilty of Sodomy, and punished accordingly; and indeed  
 who could expect otherwise of such gracelets, idle, over-  
 fed Lubbers, if we consider the trivial punishmentes the Laws of  
 their Church, (to which only they thought themselves obnoxious)  
 had provided for that detestable Crime; for in the fore-mentioned  
 Council, Anno 1102. Thus runs the penalty; It is agreed, That  
 whoever shall be publickly known to be guilty of the Sin of Sor-  
 my, If he be a religious Person, he shall from thenceforth be pro-  
 moted to no degree of Honour; and if he be a Lay Person, he shall  
 be deprived of all his Freedomes. And that none under a Bishop  
 shall presume to Asloy (that is absolve) such as have been  
 Monks Professed of that Trespass. And was not here goodly di-  
 vision of Justice, where lawful wedlock of Priests could find no  
 Grace, nor Pardon, yea was now made Heresie; and yea the Adul-  
 tery and horrible Sodometry (a Crime not to be named amongst  
 Christians) may be washed away with a little Confession? And  
 yet even this petty curse was in short time after revoked, and so  
 cursed Sodomy and Adultery passed freely without a word spoken  
 against it, whilst Godly Matrimony could obtain no Toleration;  
 yea so indifferent a thing was so doing esteemed, that Pope Sixtus  
 the 4th erected in Rome Publick Stews of both Sexes as well Male as  
 Female (the latter whereof is continued to this day) and thereby  
 vast sumes of money brought into his Unholinesses Coffers, they  
 taking Toll for Licensing those Abominations; He also at the

request of Petrus, Ruerius a Cardinal and his Brother Jerome, did by his Sacred Apostolical Power permit and grant unto the whole Family of the Cardinal of St. Lucy, that yearly during the 3 hottest months of Summer June, July and August, they should have free leave and Liberty to use and practice Sodomy, any Law to the contrary notwithstanding. And hereby the way I would have our Papists note, That it was this very filthy Pope who brought in the BEADS first to be used for counting of Prayers, and Instituted out Ladies Psalter; he lived about the year 1458.

The Roman Church encourages Debauchery in her Members by advancing false Doctrines, as by representing Fornication, &c. To be only Venial Sins, teaching that by Confession and Absolution, by a Popes pardon, by an Act of subsequent Charity, &c. Sins may be Remitted, or at most that the worst is only lying a while in Purgatory, which may be avoided two by a Legacy left for so many Masses said for ones departed Souls. Those that have Imbibed such principles, it is not at all strange, if following the Dictates of Corrupt Nature, and silencing all checks of Conscience with a Mock-shew of Religion, they run into the greatest Exorbitances.

Now therefore would I seriously intreat all persons of the Roman Catholick persuasion, to lay aside all prejudice, and divest themselves for a while of that blind Veneration, which they have for these Deceivers; can you think these men capable by pronouncing a few words to make God (as they blasphemously speak) who daily make themselves Bruites or rather Divels? would it not have been pleasant if the good driveling Father should have blest you out of his Spitting Pot, instead of Holy-water? you see he makes no bones of lying, blushes not at whoring, and will you trust your Consciences and your Souls, not to mention your Daughters or your Wives, with such Goatish Satyrs and vile Miscreants? Are these the men that must pray your Souls out of Purgatory, who themselves are forc'd to pass through a Purgatory of a Flux, for the most odious filthy unpityed disease amongst Mortals. In the very Sacred Feast of Christmas, when he should have been chaunting his Ave's and his Te Deums, then was spawling and howling under the Tortures of his half putrified bones, and the sharp but necessary discipline of Bolus, Sudorifick Julep and Diet-Drink, or thundering out of Anathema's with Bell, Book and Candle against all un-

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wholsome Whores, and raving at Nauseous Turpentine ; But he is not the first Priest by a Thousand, that has undergone the Penitential Exercise; It should seem long since most of them were noted for a Spice of the Neapolitan Gout, as appears by a notable Speech of a Catholick Queen Testified by a mighty King, I mean King James, who in his premunition before cited, p. 33. hath these words ; *As for the Queen my Mother of worthy memory, although she continued in that Religion wherein she was nourished, yet was she so far from being superstitious or Jesuited therein, that at my Baptism (although I was Baptized by a Popish Arch-Bishop) she sent him word to forbear to use the Spittle in my Baptism; which was obeyed, being indeed a Filthy and an Apish Trick, rather in scorn than Imitation of Christ; and her own very words were, THAT SHE WOULD NOT HAVE EVER A POCKY PRIEST OF THEM ALL TO SPIT IN HER CHILDS MOUTH;* Thus far that Wise Prince of the Brave Lady his Mother Mary Queen of Scots. And I hope all our English Ladies of that persuasion will not only imitate her in that Resolution, but also banish all such filthy Leachers from their Conversation, unless they design to have their Bodies infected as well as their Souls.

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*F I N I S.*

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